THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"*Holiness unto the Lord.*"

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POWER OF CONGRESS OVER THE TERRITORIES.

From the Salt Lake Herald.

Having shown hitherto that "The theory upon which the various governments of the territory of the United States have been organized, has ever been that of leaving to the inhabitants *all the powers of self government consistent with the supremacy and the supervision* of national authority, and with certain fundamental principles established by Congress," (such as the right to make their own laws, to bear arms, to organize a militia, etc., etc.) we propose now to show from the opinion of the Supreme Court of the United States in the case of Engelbrecht, that since Congress first legislated as to Territories, it has been consistent with the Constitution and decisions of that august tribunal.

"We thus find the first plan for the establishment of governments in the Territories, authorized the adoption of State governments from the start, and committed all matters of *internal legislation to the discretion of the inhabitants*, unrestricted, otherwise than by the State constitution originally adopted by them. * * *

The Territories south of the Ohio, in 1791; [1 U.S. Stat., 123;] of Mississippi, in 1799; [*Ibid.*, 549;] of Indiana, in 1800; [2 U. S. Stat., 58;] of Michigan, in 1805; [*Ibid.*, 309;] of Illinois, in 1809; [*Ibid.*, 514;] were organized upon the same plan, except that the prohibition of slavery, embodied in the ordinance of 1789, was not embraced among the fundamental provisions in the organization of the Territories south of the Ohio; and the people in the Territories of Michigan, Indiana and Illinois were authorized to form a legislative assembly as soon as they should see fit, without waiting for a population of five thousand adult males.

Upon the acquisition of the foreign territory of Louisiana, in 1803, the plan for the organization of the government was somewhat changed. The Governor and council of the Territory of Orleans, which afterwards became the State of Louisiana, were appointed by the President, but were invested with full legislative powers, except as specially limited. A district court of the United States distinct from the courts of the Territory was instituted. [2 U. S. Stat., 283.] The rest of the Territory was called the district of Louisiana, and was placed under the government of the governor and judges of Indiana. [*Ibid.*, 287.]

Jurisdiction of cases in which the

United States were concerned, subject to appeal to the Supreme Court of the United States, was, for the first time, expressly given to a Territorial court in 1805. [2 U. S. Stat., 338.] The Territory of Missouri was organized in 1812, [2 U. S. Stat., 743] and upon the same plan as the Territories acquired by cession of the States. In the act for the government of this Territory appears for the first time a provision concerning the qualifications of jurors. The sixteenth section of the act provided that all free white male adults, not disqualified by any legal proceeding, should be qualified as grand and petit jurors in the courts of the Territory, and should be selected until the general assembly should otherwise direct, in such manner as the court should prescribe.

The Territory of Alabama, in 1817, [3 Stat., 371] was formed out of the Mississippi Territory, and upon the same plan. The superior court of the Territory was clothed with the federal jurisdiction given by the act of 1805.

The Territory of Arkansas was organized in 1819, [3 Stat., 493,] in the southern part of Missouri Territory. The powers of the government were distributed as executive, legislative and judicial, and vested respectively in the governor, general assembly and the courts. The governor and judges of the superior court were to be appointed by the President, and the governor was to exercise the legislative powers until the organization of the general assembly. The act for the organization of the Territorial government of Florida made the same distribution of the powers of the government as was made in the Territory of Arkansas, and contained the same provision in regard to jurors as the act of the Territorial government of Missouri.

In all the Territories full power was given to the legislature over all ordinary subjects of legislation. The terms in which it was granted were various, but the import was the same in all.

Except in the acts relating to Missouri and Arkansas, no power was given to the courts in respect to jurors, and the limitation of this power until the organization of the general assembly indicates very clearly that, after such organization, the whole power in relation to jurors was to be exercised by that body.

In 1836 the Territory of Wisconsin was organized under an act, which seems to have received full consideration, and from which all subsequent acts for the organization of Territories have been copied, with few and inconsiderable variations. Except those in the Kansas and Nebraska acts in relation to slavery, and some others growing out of local circumstances, they all contained the same provisions in regard to the legislature and the legislative authority, and to the judiciary and the judicial authority, as the act organizing the Territory of Utah. In no one of them is there any provision in relation to jurors.

The language of the section conferring the legislative authority in each of these acts is this :—

'The legislative power of said Territory shall extend *to all rightful subjects of legislation, consistent with the Constitution of the United States, and the provisions of this act;* but no law shall be passed interfering with the primary disposal of the soil. No tax shall be imposed upon the property of the United States, nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents.'

As there is no provision relating to the selection of jurors in the Constitution or the organic act, it cannot be said that any legislation upon this subject is consistent with either. The method of procuring jurors for the trial of cases is therefore a rightful subject of legislation, and the whole matter of selecting, impanneling and summoning jurors is left to the Territorial legislature.

The action of the legislatures of all the Territories has been in conformity with this construction. In the laws of every one of them, from that organized under the ordinance of 1787 to the Territory of Montana are found acts upon this subject. And it is worth while to remark that in three of the Territories, Nevada, New Mexico, and Idaho, the judge of probate has been associated with other officials in the selection of the lists for the different counties.

This uniformity of construction by

so many Territorial legislatures of the organic acts in relation to their legislative authority, especially when taken in connection with the fact that none of these jury laws have been disapproved by Congress, though any of them would be annulled by such disapproval, confirms the opinion, warranted by the plain language of the organic act itself; that the whole subject matter of jurors in the Territories is committed to Territorial regulation."

From the foregoing extract from the unanimous opinion of the Supreme Court, it appears that from anterior to the adoption of the Constitution, Congress has invariably left with the Territorial legislatures, *the sole and exclusive right to legislate on all local matters*, such as the statutes regulating the domestic relations, the laws of descent and of property, the laws of divorce; and that such a thing as an attempt to deprive a resident of any Territory, of any right which he has as a citizen of the United States in the State from which he came; has never yet been made, and we may add that it never will be. Each citizen of the United States who comes to Utah to seek a new home, brings with him every right *that he had in the State from whence he came.* The alledged crimes charged against the people of this Territory, ignoring the charge that polygamy is a crime, were well known to Congress, and to the various departments of the government years ago, and each succeeding Congress has passed them by as offences not against the laws of the United States, but against the local laws. Under the Constitution of the United States and the Territorial law, Congress has no power to legislate on local crimes, and for that reason has never attempted to do so. Members of Congress are good lawyers and know their power and duties. They are not ranting priests, political bummers, nor half educated shysters; they are statesmen—judges—lawyers—who know their duties and dare perform them; and are not likely to usurp functions unauthorized by the Constitution, by proscriptive and special legislation to meet the malignant wishes of a miserable clique of adventurers.

GREAT EATERS.

Great eaters never live long. A voracious appetite, so far from being a sign of health, is a certain indication of disease. Some dyspeptics are always hungry; feel best when they are eating; but as soon as they have eaten they endure torments so distressing in their nature as to make the unhappy victim wish for death. The appetite of health is that which inclines to eat moderately, when eating time comes, and which, when satisfied, leaves no unpleasant reminders. Multitudes measure their health by the amount they can eat; and of any ten persons, nine are gratified at an increase of weight, as if mere bulk were an index of proportion, decisive proof of existing disease; showing that the absorbents of the system are too weak to discharge their duty; and the tendency to fatness, to obesity, increases, until existence is a burden, and sudden death closes the history. Particular inquiry will almost unvaryingly elicit the fact that a fat person, however rubicund and jolly, is never well; and yet they are envied.

While great eaters never live to an old age, and are never, for a single day, without some "symptoms," some feeling sufficiently disagreeable to attract the mind's attention unpleasantly, small eaters—those who eat regularly of plain food—usually have no "spare flesh," are wiry and enduring, and live to an active old age. Remarkable exemplifications of this statement are found in the lives of centenarians of a past age.

Galen, one of the most distinguished physicians among the ancients, lived very sparingly after the age of twenty-eight, and died in his hundred and fortieth year. Kentiger, who never tasted spirits or wine, and worked all his life, reached a hundred and eighty-five years. Jenkins, a poor Yorkshire

fisherman, who lived on the coarsest diet, was one hundred and sixty-nine years old when he died. Old Parr lived to a hundred and fifty-three; his diet being milk, cheese, whey, small beer, and coarse bread. The favorite diet of Henry Francisco, who lived to one hundred and forty, was tea, bread and butter, and baked apples. Ephraim Pratt, of Shutsbury, Mass., who died at the age of one hundred and seventeen, lived chiefly on milk, and even that in small quantity; his son Michael, by similar means, lived to be one hundred and three years old. Father Cull, a Methodist clergyman, died last year at the age of one hundred and five, the main diet of his life having been salted swine's flesh (bacon) and bread made of Indian meal.

From these statements, nine general readers out of ten will jump to the conclusion that milk is "healthy," as are baked apples and bacon. These conclusions do not legitimately follow. The only inference that can be safely drawn, is from the only fact running through all these cases, that plain food and a life of steady labor tend to a great age. As to the healthfulness and life-protecting qualities of any article of diet named, nothing can be inferred, for no two of the men lived on the same kind of food; all that can be rationally and safely said is, either that they lived so long in spite of the quality of the food they ate, or that their instinct called for a particular kind of food; and the gratification of that instinct, instead of its perversion, with a life of steady labor, directly caused healthfulness and great length of days. We must not expect to live long by doing *any one thing* which an old man did, and omit all others, but by doing *all* he did, that is, work steadily, as well as eat mainly a particular dish.—*Ex.*

MINUTES OF LONDON CONFERENCE,

HELD IN THE EASTERN HALL, LIMEHOUSE, SUNDAY, NOV. 24, 1872.

Utah Elders present—Of the First Presidency, George A. Smith; of the Twelve Apostles, Lorenzo Snow and Albert Carrington; Conference Presidents, J. B. Fairbanks, London; J. Neff, Liverpool; S. S. Jones, Sheffield; D. Cazier, Bristol; D. O. Calder, Glasgow; J. V. Robison, Bedford; J. A. Lewis, Glamorgan; C. H. Wilcken, Birmingham; E. A. Box, Manchester. Traveling Elders, Junius F. Wells, London; George Crismon, do.; Newel H. Clayton, do.; Erastus W. Snow, Birmingham. From the Liverpool Office, J. G. Bleak, G. F. Gibbs, B. W. Carrington. Other Utah visitors, Elders Anson Call, Feramorz Little, Paul A. Schettler, Luke Syphus, T. W. Jennings, Mark Lindsey, John Bennion, Mark Burgess, Francis Burch; also sisters Eliza R. Snow, Mercy R. Thompson, and Clara S. Little.

Morning meeting opened with prayer by Elder Box.

Elder Fairbanks briefly addressed the Conference, and introduced Elder John A. Lewis, who spoke on the gathering, exhorting the well-to-do to assist the poor.

Elder Anson Call gave instruction upon the saving of our means for emigration purposes.

Elder Erastus W. Snow bore testimony to the truth of the work.

Elder Mark Lindsay spoke commiseratingly on the scenes of misery he had witnessed on the streets of London, and said no such scenes could be witnessed in Utah.

Elder John Bennion spoke of the steady progress of the Church from the days of Joseph Smith till now. The motives of the Latter-day Saints were misunderstood by the world, yet the day was rapidly approaching when all would allow that Joseph died a martyr to the truth.

Elder Elijah A. Box touched upon the working of the Spirit among those who lived their religion.

President Fairbanks then read the Financial and Statistical Reports, and

took the usual votes to sustain the Authorities of the Church.

Meeting dismissed by Elder S. S. Jones.

Afternoon meeting opened with prayer by Elder D. Cazier.

Elder Lorenzo Snow said he had been brought up in America as a farmer, and his sister Eliza, who was present with us to-day, used to spin the yarn for his clothes. Thirty-two years ago he had some experience in commencing to preach the Gospel in London. At that time the number of Saints in London was 45 souls. Since then this district had sent some thousands, to people the distant valleys of Utah.

Brother Snow then gave a most interesting account of life in those valleys, showing that the mere laborer there was a capitalist as well as the monied man. They were not employed as mere laborers, but if they so chose, as shareholders in the establishments they worked in. For example: the people wanted leather to make boots and shoes—one man would give 100, another 200, and perhaps another 50 days' labor, according to their abilities, and up went a tannery. The man who invested his labor, became a capitalist equal to the one who invested money. Co-operative farms and dairies were worked on the same principle. Their farm and dairy produce already surpassed anything he had met with, either in the States or in England. Merchandizing was managed in the same way, and co-operation was being rapidly introduced into every enterprise and branch of trade. The scenes of misery and poverty that constantly pained the eye in other lands, were banished from Utah, for wealth was diffused among the people. But while extreme poverty was banished on the one hand, the Book of Mormon, the Doctrine and Covenants, and the whole system of Mormonism itself was an eternal barrier to the institution of aristocracy on the other.

Elder Paul A. Schettler bore testimony to the work of the Lord. Had proved by experience that tithing was a principle of increase and blessing.

President George A. Smith gave an account of his own labors in London thirty-two years ago. He landed at Liverpool in company with Brigham Young, Parley P. Pratt and others. 'Twas he who preached the first discourse of the Church of Jesus Christ of Latter-day Saints, in London. He had to do it out of doors in Tabernacle Square. He labored in London till eleven persons were baptized, and then he fell into bad health and had to go to the country. The first emigrant ship conveying Latter-day Saints left England in 1840. She was called the "North America." Brigham Young organized the company and came ashore the following morning with the pilot. A continuous stream of emigration had passed from these shores ever since. Over 40,000 souls had been gathered by these men. Many had been able to place themselves in good positions. But all men had not the same powers. If a hundred men were placed with equal facilities for acquiring wealth, some would do well, others but poorly, and some would not get along well at all. Notwithstanding these differences in men, he would say there were fewer poor people in Utah than in any other land in which he had traveled. In Salt Lake City, where more rent was paid than in any other part of the Territory, 75 per cent. of the people lived in their own houses. If Brigham Young and his associates had never done any good but transfer a poverty-stricken mass of humanity to independence, their names deserved to be venerated by all ages. Spoke of the calumny of oppression of the weaker sex, and said no people gave so much liberty to woman as the Saints. No man in Utah could get into any public office without their suffrages. Exhorted the Saints to save their pence; pence made shillings, shillings made pounds, and pounds would take us to Utah. Testified to the truth of the Book of Mormon, and said no man could get into the kingdom of God, without faith, repentance, baptism, and laying on of hands for the reception of the Holy Ghost.

Elder D. O. Calder said he had returned to his native country after an absence of 22 years spent in Utah. He testified that the authorities of

the Church were led by the spirit of that God who had sent his Son into the world on a mission for the salvation of humanity. Without this spirit they were nothing. He had seen many politicians go up to Utah, thinking they could get at the secret springs of Mormon power. But they had gone away disappointed—none could do as the Mormons had done—except they also obeyed the Gospel. Meeting dismissed by Elder C. H. Wilcken.

Evening meeting opened with prayer by Elder J. V. Robison.

Elder Charles H. Wilcken expressed his thankfulness to the Priesthood for their prayers in his behalf during his late illness with small-pox. Exhorted the Saints to pay their tithing, attend their meetings, and sustain each other.

Elder Geo. F. Gibbs advised the Saints to get the spirit which had dictated the teachings of the brethren this day, and treasure up their remarks.

Elder J. G. Bleak referred to his experience in preaching the Gospel in London some 22 years ago. Spoke on the various fortunes of some of his old fellow-laborers.

President Carrington then delivered a discourse on the principles of the Gospel, showing the plainness and simplicity of those principles, and at the same time their efficacy in raising mankind temporally and spiritually; ascribing the backwardness of the world in receiving this Gospel to the fact that they loved darkness rather than light.

Conference dismissed with prayer by Elder N. H. Clayton.

The Conference choir, led by Elder G. H. Perry, gave a concert in the Albion Hall on the following Monday evening, which was also honored by the presence of the Utah visitors, and was regarded by all concerned as a decided success.

G. C. FERGUSON,
Conference Clerk.

COMMON SENSE AND SCHOLARSHIP.

Whatever else man was made for, it is evident he was designed to work. Labor is the inevitable condition of his earthly existence. It is true that in a great majority of cases toil produces pain; but a proper exercise of its functions always results in pleasure to the worker. Without inquiry further into the philosophy of labor, we only remark that it is the obvious policy as well as the duty of every man, inasmuch as he must work, to ask, first, what he must do, and secondly, how he shall do it?

It is pretty well understood, theoretically at least, that all effectual labor must be directed by intelligence. It is from neglect of this truth that we so often spend our strength in beating the air—a very tiresome process, by the way, and one that wears out the heart-life of a man far more rapidly than the most intense drudgery which accomplishes the thing undertaken.

The scholar has chosen for himself an inheritance of toil; but he has only to enter upon it with discretion to make it a source of pleasure as exquisite as the labor is severe. In speaking of the scholar, we mean the practical scholar—we believe in no other—for though there are many scholars "in the abstract," they are chiefly valuable only as specimens of the extent to which intellectual efforts can be carried without effecting anything real; like hydrogen soap-bubbles, interesting, because they carry high up into the air the liquid film in which they are enclosed!

The work which the real scholar proposes to himself is to acquire the greatest possible amount of intellectual power for every possible emergency. The way in which he is to do this is by arranging, harmonizing and disciplining the various elements of his mind in their proper relations to each other. Now as common sense embraces all these original intellectual elements, it necessarily holds an important relation to any system of edu-

cation. This, to be sure, is a very tame truth, and always by all men acknowledged, though the fact is not so often made use of as it ought to be. By common sense we understand the ability which all men have, to some extent, of making decisions without any formal process of deduction. Propose a question to some men, and they will at once give a correct answer, though they may not be able to give the reasons for their convictions. They feel that they are right, and no force of logic can shake their faith. There is a sort of instinct, a short method of reasoning, by which the mind goes at once to the conclusion, unconscious of the numerous steps by which it arrives there.

The fact that men feel some truths which they cannot prove, but which are nevertheless demonstrable, shows that a power of reasoning may be going on in the mind, and we all the time be unconscious of it. What is more singular still, the results of such a process are often more reliable than those of more formal deduction.

Hazlitt, in one of his essays, tells us of a man stopping at a hotel in the north of England: he had ordered a dinner of ham and eggs, and was luxuriating in a happy mood by anticipation. While he waited, he saw a man pass the window; soon after, when he sat down to the table, he found himself without appetite, and much depressed in mind, although five minutes before he had been keenly hungry and in a most cheerful frame. As he was reflecting on this mysterious revulsion of feeling, the same man passed the window again, and he now recognized in him an officer of the government, who held a warrant for his arrest, which, if executed, might consign him to the prison or the gallows. He had felt the danger, at first, though totally unable to trace the connection of his feeling with its cause, till the second appearance of the man and the recognition of the officer. Similar instances, no doubt, suggest themselves from the experience of every individual.

According to the laws of optics, when a man with two good eyes looks upon a distant object, he sees it in two different directions—thus apparently making two instead of one. By experience he learns to correct the error, and to regard the object as single. The rational demonstration of this fact requires the trigonometrical solution of a triangle whose base and adjacent angles are given—a process to which, we are thinking, few small children are accustomed—to say nothing of those of larger growth. Innumerable examples might be added, all going to show that we are not to make pure reason our sole guide in practical life or in mental cultivation. If we attempt this, our whole existence must be at the dictation of certain definite and unvarying formulæ. If we are to enter into a theoretical deliberation on every occasion before we act, it is evident our practical progress will be very slow. We do not mean that we are to abandon reason, by any means, but that we are to use it in connection with instinct, feeling, intuition. If in any case reason disagrees with these, we may be sure that something is wrong. When the latter make their decisions and the former reiterate them, they mutually confirm each other, and assurance becomes doubly sure. This is common sense. *National Magazine.*

Young man, save that penny; pick up that pin; let that account be correct to a farthing; find out what that bit of ribbon costs before you take it; pay the half-dime your friend handed you to make change with; in a word, be economical, be accurate, know what you are doing; be honest, and then be generous; for all you have or acquire thus belongs to you by every rule of right, and you may put it to any good use you please. It is not parsimony to be economical. It is not small to know the price of articles you are about to purchase, or to remember a little debt you owe. What if you do meet Bill Pride bedecked out in a much better suit than yours, the price of which he has not yet earned for the tailor, who laughs at your faded dress, and old-fashioned notions of honesty and right—your day will come. Franklin, from a penny-saving boy, walking in the streets with a loaf of bread under his arm, became a companion of kings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 10, 1872.

PRESIDENT SMITH'S PARTY.—President Geo. A. Smith, Elders Lorenzo Snow, Feramorz Little, Paul A. Schettler, George Dunford, Thomas W. Jennings, and sisters Eliza R. Snow and Clara S. Little left London on the evening of Saturday, November 30th, and proceeded to Harwich. There they shipped on board the steamer "*Richard Young*," and started at 2 a.m. of December 1st for Rotterdam. We learn by letter from President Smith, dated Rotterdam, December 5th, that most of the little party suffered from sea-sickness in crossing the channel. President Smith accompanied Elder Schettler on a visit to Zeist. Here were some of Bro. Schettler's relatives who belong to a colony of Moravians which settled at Zeist in 1745, and were mostly from Germany, having emigrated from that country because of religious intolerance. Brother George A. writes, "their settlement is a model of industry, cleanliness, order and temperance. They have purchased the title of the land they live on; and their improvements are of a permanent character."

On the 3d instant the party went to the Hague. They spent the day in sight-seeing, and the evening very pleasantly with the Hon. Chas. T. Gorham, the American Minister and his estimable lady, who had invited the party to tea.

On the 4th the cathedral at Haarlem was visited. The party were entertained for an hour with music from the grand organ at this place. The afternoon was spent in the Painting galleries and in the King's palace at Amsterdam. This palace stands on over thirteen thousand piles, this is accounted for by the fact that the site of Amsterdam was originally a salt marsh. The Ball Room in this palace is very fine, it is one hundred and twenty feet long, sixty feet wide and one hundred feet high; the walls being of Parian marble.

On the 5th the party visited the navy yard and other places of interest and returned to Rotterdam in the evening.

On the 6th they were to leave the domain of Holland and enter that of Belgium.

THE "NEVADA."—This ship which started on Nov. 6th from Liverpool, having 26 souls of the Saints on board, after having been out at sea in rough weather a few days damaged some of her machinery. The ship returned to Queenstown, where the necessary repairs were made, and she put to sea again. After proceeding some distance in a heavy sea, the machinery again got out of order. It was now deemed prudent to return to Liverpool to have the machinery thoroughly examined and repaired.

The Saints after resting, have again put to sea, starting on the *Manhattan* last Wednesday, the 4th inst. A few more have been added to the number of

Saints which started on the *Nevada*. Those going on the *Manhattan* numbered 35 souls, and are under the charge of Elder Daniel Kennedy.

ARRIVAL AT SALT LAKE.—The company of Saints which left Liverpool Oct. 16th, under charge of Elder Thomas Dobson, arrived at Salt Lake City early on the morning of Nov. 7th, in good health and excellent spirits. Elder Dobson reports that the sea voyage lasted thirteen days, during most of which time very rough weather and head winds were encountered. On the 19th there was a terrific storm, during which the bulkhead railing was washed against the hatchway, and the water rushed down upon the lower decks to the depth of about three feet. Under those circumstances, however, the Saints were calm and undismayed. The company lay over one and a half days at New York, and the overland trip from that point occupied only seven days.

ARRIVAL.—Elder John Rees arrived from Utah on board the *Manhattan*, on Nov. 26th.

APPOINTMENTS.—Elder Newel H. Clayton is appointed Traveling Elder in the London, and Elder John Rees Traveling Elder in the Glamorgan Conference.

CORRESPONDENCE.

AT SEA.

S.S. *Manhattan*, off Queenstown,
Dec. 5, 1872.

President A. Carrington.

Dear Brother—With the exception of a little sea sickness we are all well, and our little company are in good spirits.

The weather has been so hazy that we could not make communication with Queenstown till 4 p.m. to-day.

We all rejoice at being on our way to the gathering place of God's people.

I shall write from New York. We desire to be remembered in your prayers, that we may arrive in peace and safety at our desired haven.

Yours faithfully,
DANIEL KENNEDY.

GERMANY.

Baden, Carlsruhe, Nov. 21, 1872.

President A. Carrington.

Dear Brother—I will take the liberty to write a few lines to let you know of our labors in this part of Germany.

In the year 1861 a Branch was organized here under the Presidency of Elder John L. Smith, at that time President of the Swiss and German Mission; this branch of Saints prospered for some time, and up to the year 1865 there had been 21 souls emigrated to Zion. Since that time, however, the remainder of the Saints have been scattered over the country; most of them have apostatized from the truth, and have had to be cut off the Church. A few weeks ago brother John Huber received a letter from a man who belonged to the Church years ago, stating that he could find no satisfaction anywhere amongst the sects, and he knew that the Gospel of Christ as taught by the Latter-day Saints was the only way to gain eternal life and salvation, at the same time asking brother Huber to come himself, or to send an Elder, that he, with his family, might be rebaptized, and become members of the Church of Jesus Christ again; he also offered to pay traveling expenses. It fell to my lot to come, and I arrived here the 13th of November. The Lord has blessed my labors so far; I have rebaptized five and baptized three new members, and have blessed four children. According to instruction to organize when

practicable, I found it best to organize a Branch, and I believe that the work of God has a good foothold here. From here I will go to Wurttenburg, and I hope that the Lord will make an opening there for the spread of the Gospel.

My health is good, thank the Lord, though the weather is very disagreeable. I would change at any time for a winter in Utah Dixie.

May the Lord God of Israel bless you in your high and holy calling. My best respects and kind love to you and brother J. G. Bleak, and all at "42."

Your brother in the Gospel,

JOHN KELLER.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 764.

While many of the Saints who had started westward from Nauvoo were pursuing their toilsome journey, making new roads, building bridges and fording turbulent streams, camping often in low, marshy places wherever night happened to overtake them, or when their teams gave up from fatigue; while many were engaged in establishing stations, building forts and making farms in the wild and unreclaimed districts of the western frontier for the accommodation of their brethren who should follow; while five hundred of their most able and serviceable men were responding to the call of the Government and leaving their families destitute to march as soldiers to Mexico, and while all were suffering from the hardship and exposure which they were forced from their circumstances to endure, those who were left behind at Nauvoo had their share of trouble too. Those of the Saints who remained there were generally of the poorest class, persons who had not sufficient means to furnish themselves with teams and the necessary outfit to commence the journey, but all were anxious to go and their labors were constantly directed to effect that end. Their enemies knew this, and also that by continuing their violence the Saints would be retarded in their preparations to leave. As if this fact stimulated them to be more determined in their vile efforts than ever, they sought by every means in their power to harass them and cause them to abandon their homes without receiving any compensation for their property, or means with which to migrate. In commenting upon the state of affairs which there existed the *Hancock Eagle*, a paper published in Nauvoo at that time, used the following language:—

"In calmly reflecting upon the condition to which this country has been reduced by a gang of ruffians, who style themselves 'Regulators,' one is almost forced to the conclusion that we are living in a land over which a free government has not shed its blessed influence. Here, in one of the most fertile regions that the sun ever shone upon—in a district of country that has been settled for twenty years, and in the midst of an enlightened community, the families of worthy and respectable American citizens are as much harassed by the terrors of violence, as if they resided in a wilderness and were daily subject to an assault from savages."

Nor were the Saints the only ones who suffered from the annoyance and persecutions of the self-styled "Regulators;" the new citizens—those who had recently purchased property and settled in Nauvoo—especially those who were at all friendly to or sympathized with the Saints, were subjected, more or less, to the same threats of extermination and the same jeopardy of life and property.

On the 11th of July, John Hill, Archibald N. Hill, Caleb W. Lyons, James W. Huntsman, Gardiner Curtis, John Richards, Elisha Mallory and J. W. D. Phillips, who were engaged in harvesting wheat about twelve miles from Nauvoo, while working in the field were surrounded by an armed mob, who completely hemmed them in, thereby preventing their escape, and then ransacked their wagons for their fire-arms. After taking from them every weapon they had, the mob sent to the woods for some long hickory

switches. Then taking the defenceless men one at a time they forced them to assume a stooping posture in a ditch, while each of them received twenty lashes across the back with the switches wielded by one of the mob party. As there were but eight of the brethren, they were so completely in the power of these merciless creatures they could not do otherwise than submit to the torture. The mob then smashed four of their guns to pieces over a stump and returned the fragments to them, while they retained the rest of the guns and pistols. The brethren were then ordered with an oath to get into their carriages and drive for Nauvoo, and not look back, and the mob fired a parting shot at them as they did so.

Several of the mob engaged in the affair were recognized, and two of them named McAuley and Brattle were soon afterwards arrested. Following this movement, and in retaliation for the arrest of these men, five of the brethren—Phineas H. Young, Brigham H. Young, Richard Ballantyne, James Standing and James Herring—were pounced upon by a party of the mob while near Pontoosuc and forcibly taken into custody. When asked by what authority they acted, the mob replied, pointing their guns at their prisoners, that their weapons constituted their authority. It was sufficient offence for them to be "Mormons." They were taken into the town of Pontoosuc, where they were met by fifty more armed men. There they were informed that they were accused of no crime, but that they would be held as hostages for the safety of McAuley and Brattle, who had been arrested by the citizens of Nauvoo for lynching the brethren as before described.

Some of the men engaged in making this last arrest were also engaged in the lynching affair, and they seemed determined not to let the brethren away alive. They were desperate men and would not have scrupled much to put them to death, but for the fear they had of being overtaken by justice. As if their guilty consciences were smiting them for their evil deeds, they were constantly imagining that the friends of their prisoners were on their track, and accordingly hurried them from one place to another, traveling a great deal in the night, sometimes halting for a short time, when fear would come upon them and they would again take up their hurried flight, through woods, thickets and marshes, urging their prisoners on at times by goading them with the points of their bayonets, and this too when they were almost fainting from sickness and fatigue. Once the mob were on the point of shooting their prisoners, and had even cocked and pointed their guns at them, when the alarm was sounded by one of their party that the "Mormons" were on their trail and it would not do to make a noise, when they again took up their flight.

At another time when the prisoners asked for water to quench their thirst, the mob tried to poison them by giving them liquor containing poison, of which however only one of their number, Brigham H. Young, drank. From the effect it immediately had upon him, the brethren were convinced that he was poisoned, and they laid their hands upon his head and invoked the blessing of God upon him and he was soon sufficiently recovered to resume his march with a little assistance from the others. The mob evidently believed that all of their prisoners had partaken of their drugged liquor, as they afterwards expressed their impatience at their tenacity of life so loudly that the brethren overheard them. After openly consulting upon and attempting one or two other plans of disposing of their prisoners without boldly facing and shooting them, it was finally decided to adopt the latter plan, and the brethren were ordered to form in line to be shot. At this juncture Phineas H. Young plead with the mob to spare the lives of his brethren, and offered his own life if they would only do so. The delay occasioned by this appeal saved their lives, as just then one of the mob party came riding up and reported the "Mormons" three hundred and fifty strong coming upon them; and again the prisoners were hurried off. After being held captive for twelve days, with very little food, and suffering from exposure and sick-

ness, the brethren grew desperate and determined on attempting an escape, however great the hazard, if their guard could not be prevailed upon to let them go. They made a final appeal, and the guard were sufficiently moved by it to allow them to go and even aid them in getting back to their homes.

STEP-MOTHERS.

Doubtless the strongest passion of the human heart is maternal love. None other takes so deep a hold on the nature and retains its empire so long. For her child there is no sacrifice the mother will not make, no toil she will not undergo, no privation she will not endure. In the depth, the tenderness, the intensity of this relation, lies the intrinsic difficulty of mending it by a substitute when Death interposes. Yet in attempting to do this we are only trying to restore the broken links of a lost harmony which has left discord in all human relations. By sin "came Death and all our woe with loss of Eden." The normal state of humanity is domestic felicity; home is the center of the soul, and "what is home without a mother?" The father may be taken, yet that does not break up the family; but when the mother dies the household gods are scattered. And if she leaves a family of helpless children, how difficult it is to find one who will bestow the fragrant waters on their little cheeks with the tender mother touch, will see that the tiny limbs are clean and warm, and comfortably clad, are covered from the chill of night, and the pathway smoothed for them to run in? Truly, the office of the stepmother is of inherent and constant difficulty. Rare is the woman that can love another's child as though it were her own. Where love fails, unselfish devotion to duty must take its place, and this is the quality most seldom met in men and women. If it were more frequent this world would be by so much nearer heaven.

The delicate task of the step-mother is often made tenfold more onerous by the meddlesomeness of self-styled friends of the family, who must have their say, or, who, if they refrain from speaking, can't help thinking. The best motto for such is one of Charles Reade's, "Put yourself in her place," and the best Scripture, that which commands every man and every woman to mind their own business. Many a mother omits her duty and nothing is said of it; but let the same omission be made by the step-mother, and it does not pass unnoticed. This is unfair. Where the father cherishes the memory of his first wife, even while living with the second, whom he has chosen as much to be a mother to his children as a companion for himself, domestic infelicities seldom mar the family life. Where the second wife calmly "accepts the situation," and enters upon her married state with a full appreciation of the obligations she assumes, there the current of household affairs runs smoothly. Many, very many such families do we know, and she is to be honored who, without that passionate love which springs in the heart of the mother when she first feels the heavings of the little breast upon her own, yet acts the mother's part, and supplements with unselfish devotion the life that death has interrupted. Of her it may well be said, "she hath done what she could."

Children who have reached the age of discretion can remove the thorns from their step-mother's pathway and from their own by observing the golden rule, by rendering due honor and obedience, and courtesy. Here, as everywhere, charity covers a multitude of sins!

Years ago we knew a family of grown children who lost their mother. The second winter after her death the father was away from home attending the legislature of his State, and became acquainted with a very worthy lady whom he thought could, with dignity and grace, fill the vacant place. He wrote to his children that they might be prepared to receive their new

mother, but the letter miscarried, and the earliest knowledge they had of the event was her introduction into their midst. After their first supper together was over and the good nights had been exchanged, the oldest sister gathered the brothers and sisters in her bedroom, and told them she thought the new wife had a very hard place to fill, and all the children should make it as easy for her as possible. "We had better begin to call her mother at once," said she, "'twill make father happy and be happiest for us." On the succeeding morning she set the example and all of them followed it. The new mother thus received, entered upon her duties with hope and courage, and the utmost harmony from the first day forth pervaded the entire domestic circle. "'Twas a terrible bitter trial," said the elder sister, "but I thought that was the best way to receive it, and there has never been the slightest jar between us." Mutual forbearance, mutual charity, and that love that thinketh no evil, cannot fail to enjoy here as everywhere else its full and blessed reward.—*N. Y. Tribune.*

MARCH OF REASON.

There is, we humbly think, something impressively appalling in the reflection that everything in creation has been immutably fixed, by a strict entail, save and except the march, progressive or retrograde, of human reason. The velocity of lightning, the sound of thunder, the power of the wind, which still goeth where it listeth, do not increase. The heat of the sun, the blueness of the sky, the freshness of mountain air, the solemn grandeur of the trackless ocean, remain unaltered. The nest of the bird improves no more than its plumage—the habitation of the beaver no more than its fur—the industry of the bee no more than its honey; and, lovely as is the melody of the English lark, yet the unchanged accents of its morning hymn daily proclaim to us from the firmament of heaven, that, in the conjugation of the works of Nature, there are no distinction of tenses; for that what is, what was and what will be, are the same. But it is not so with human reason. Man alone has the power to amass and bequeath to his posterity whatever knowledge he acquires, and thus our condition on earth may be improved *ad infinitum* by the labor, intelligence, and discoveries of those who have preceded us. Human reason being, therefore, a fluctuating series, while brute instinct is a fixed quantity, there is something encouraging in reflecting that the high degree of instinct with which animals are gifted, coupled with our promised dominion over every beast of the field, foretells the superior eminence which human intelligence is capable of attaining. For instance, the powerful eyesight of the eagle might have almost led a philosopher to prophecy the invention of the telescope, by which we have surpassed it; the astonishing instinct of those birds of America, which, from the luxury of a southern latitude, annually return to a wilderness nearly a thousand miles distant, to build their nests on the very trees upon whose branches they were reared, might have led to foretell the discovery of the compass, which enables men, not only in one direction, but in all directions, to probe their way to the remotest regions of the earth. The strength and ferocity of the lion, the tiger, and rhinoceros might have foretold the invention of fire-arms, which have empowered us, with fearless confidence, to seek, rather than avoid, every beast of the field. The immense size of the whale, so fortified by the boisterous element in which it lives, might have led a man to prognosticate the simple apparatus by which it is now captured. The speed of the horse—the strength of the ox—the acute sense of smell in the dog—the patient endurance of "the ship of the desert," the camel—the stupendous power of the elephant—and the swiftness of the carrier-pigeon's wing, have already, by the exertion of the mind, one after another, been made subservient to the interest of man, for whose dominion they were created;

and, though we cannot deny that in certain instances human reason has not yet surpassed brute instinct, yet we should remember that in science, as well as in religion, it has beneficially been declared to us, "Seek, and ye shall find; knock, and it shall be opened unto you."—*Ex.*

UTAH NEWS.

The *Deseret News* gives the following :—

In Earnest.—At one p.m., Oct. 28, the first spike of the Pioche and Bullionville R.R., made of solid silver, handsomely polished and finished, was driven by General Page, and the work of laying the rai s commenced on the first narrow gauge railroad in Nevada.

Tabernacle Meetings Discontinued.—The following notice was read in the Tabernacle—"President's Office, Salt Lake City, November 3d, 1872.—"After to-day, and until further notice, Sabbath meetings at the Tabernacle will be discontinued. The Bishops will continue to hold Sabbath Schools in their respective wards at 10 a.m., and see that the children attend them. In the afternoon, at 1 or 2 o'clock, they will hold meetings for instruction and partake of the sacrament, and in the evening they will hold their meetings, for prayer and instruction, as usual. This will give a better opportunity for all who live at a distance from the Tabernacle to attend meetings during the winter, and the Home Missionaries and other Elders will attend those meetings from time to time to instruct the people, as they may be directed. The 14th Ward Assembly Rooms will be prepared for seating strangers who may wish to attend our meetings.

Brigham Young, } of the First Pre-
Daniel H. Wells, } sidency."

Sacramental Silver Service.—Acting Bishop John R. Winder purchased a very handsome silver set, to be used for sacramental purposes in the Fourteenth Ward Assembly Rooms. The set consists of nine places in all—one large pitcher, four baskets and four cups.

The Emigrants.—The company of emigrants under the direction of Elder Thomas Dobson, arrived at half-past one o'clock on the morning of Nov. 7th.

A Splendid Locomotive.—A very fine locomotive, weighing thirty-one tons, has just been received by the U. C. R. R. Company, from the manufactory of Hinkley and Williams, Boston, Mass. It has a cylinder 24 by 16 inches. The engineer's car is of beautifully polished black walnut, and on the whole it presents to the view as fine a looking piece of mechanism as a person need wish to see. It is engine number six of the Utah Central Company, and Hinkley and Williams' number on it is 1120. This magnificent engine cost, at the factory in Boston, $14,000. The new steam horse made its first trip under the auspices of the U. C. Company on their line on the 8th.

Another Effort.—Cora Conway is following in the wake of Kate Flint, having commenced suit against Jeter Clinton et al, for the recovery of $19,-053.00, three times the alledged value of property said to have been destroyed by the city officers when they abated as a nuisance the *demi monde* establishment of the plaintiff some time since. Messrs. Robinson and Spratt are the plaintiff's attorneys.

Got Home.—We were pleased at receiving a call from Elder William C. Staines this morning, Nov. 14th, who returned last evening from New York, where he has been acting as emigration agent, for the Church. The business of the season's emigration has proceeded and terminated satisfactorily, over 2,000 souls have been forwarded from Europe to this Territory during the season, and the emigration is closed for this year, with the exception of about half a

dozen persons, who are coming by the Williams & Guion line, and who were too late for the last company that came by the *Minnesota*.

In speaking of the horse disease in New York, Elder Staines informs us that it was abating somewhat, but at one time 32,000 horses in that city were laid up with it. At the solicitation of Mr. Berg, President of the Society for the Prevention of Cruelty to Animals there, every conveyance requiring to be drawn by horses was stopped a week ago last Sunday, and everybody, rich or poor, walked on that day. The disease was still raging in Chicago, where the street railroads and every other public conveyance of the kind were stopped.

Brother Staines returns in good health and spirits and feels pleased to be once more at home.

The following are from the *Salt Lake Herald*:—

INDIAN MATTERS.—By our Washington dispatches we notice the Utah delegation of Indians called upon the President to say good-bye. Arrangements have been made by which a reservation of 750,000 acres are to be thrown open to the Utes of Colorado and Utah, and some 13,000 acres stocked to start them in an attempt at civilized life.

INDIAN RUMOR.—There is an Indian rumor that Washakie, the well-known Snake chief, has been killed by one of his own Indians whom he had ordered to be chastised for some misdemeanor. If true, the Snakes have lost a wise and able chief, and the whites a faithful and true friend.

WASATCH AND JORDAN VALLEY RAILROAD.—Ground was broken on Nov. 4th by the officers of this corporation, in the presence of several of the stockholders and invited guests. The directors are William Jennings, William H. Hooper, H. S. Eldredge, H. B. Clawson, and Frank Fuller, Mr. William Jennings has been elected President, Mr. Hooper Vice-President, Mr. Fuller Secretary, and Mr. James T. Little, Treasurer. The engineers are Messrs. Jesse W. Fox and Charles W. Hardy. The road will be of three feet gauge and will run from Sandy Station to Alta City, in Little Cottonwood Kanyon. The Company have secured from the Utah Southern Road the three and a half miles of excellent road bed constructed last summer towards the mouth of Little Cottonwood, which leaves less than three miles to grade to reach the entrance to the kanyon. Seven miles of iron have been ordered and it is expected to have trains running over this extent of road by December 25th.

President Jennings stripped off his coat and wielded the shovel with such dexterity as to elicit the remark from General Barry, of the Union National Bank, Chicago, that a hundred such stalwart laborers would complete the entire road by New Years'. The Honorable delegate Hooper worked actively, and it was noticed that he threw very large shovelfuls. All labored with a will, and the result attained was a single rod of as excellent road bed as the country has seen. Three hearty cheers were then given for the Wasatch and Jordan Valley Railroad, and the company left the ground. It is evident that they mean business, and equally clear that when such men undertake an enterprise they will accomplish it.

DISTINGUISHED VISITOR.—Among the visitors at present in our city is the Hon. James G. Blair, of Canton, Missouri, member of Congress from the eighth district of that State. Mr. Blair will doubtless be remembered by our readers as the gentleman who delivered an able and patriotic speech in behalf of the constitutional rights of the people of Utah, during the last session of Congress.

Kingsley says:—"If you wish to be miserable, you must think about yourself; about what you want, what you like, what respect people ought to pay to you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be wretched as you choose."